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LECTURES ON THE DIVINE ATTRIBUTES.

LECTURE IV.—*On the Holiness, Truth and Justice of the Deity.*

(Continued from page 83.)

THE *moral attributes* of the divine nature, holiness, truth, justice, and benevolence, are included by some writers, under the general name of goodness, as the natural attributes, power and wisdom, are under the general name of greatness. It is evident that goodness implies the qualities we have mentioned, for no one who would speak accurately, would call a person good, who was deficient in any one of these attributes, who was unholy, or addicted to falsehood, or unjust in his dealings, or uncharitable in word or deed. The 145th Psalm treats largely of the divine benevolence and also adverts to the kindred attributes of justice and holiness. The Almighty is called in Scripture, "the Holy One," as if there were no other, or at least, that he possessed the attribute of holiness, in a degree peculiar to himself. Every thing connected with him is called holy, as the temple, the offerings, the ministers, the Sabbath, and the like. Even the ground on which he met Moses is said to be holy. In man, holiness, implies a sacred reverence for the Deity. In God it implies a proper self-respect. In man, it implies a love of, a desire for the virtue rather than the possession of it, an aversion to sin rather than a freedom from it. In God, it implies an entire freedom from sin, and any, the least approach to it. The Son of God afforded mankind an example of perfect holiness. He was the lamb without blemish and without spot, holy, harmless, undefiled, separate from sinners. *He also* is called the Holy One. Search his life, and see if you can trace any the least departure in thought, in word, in action, from this description of him. The evidences of the divine holiness then, are the facts that this attribute was conspicuous in the life of God manifest in the flesh, that the Scriptures constantly affirm it of the Deity, that it is so earnestly enjoined upon men; indeed God declares that he can have no complacency in their character, can find no delight in it unless they are holy, and that whatever holiness exists in man is said to be derived from God. On the contrary, his abhorrence of the devil and his angels, and the awful punishment which they are sustaining, have for their source their unholiness of

character. If to any there should appear a difficulty in the circumstance that man, the creature of God, is a sinful being, we remind them of that scriptural declaration, God hath made man upright. He came holy from the hands of a holy God, but he was free, and abused his freedom. While the Scriptures give us full proof of the divine holiness they satisfactorily explain the case of man's sinfulness, the only fact which might seem to contradict that testimony. It is evident that the divine holiness must be to us a matter of revelation. It cannot be proved by any of the works before us, unless we consider the holy Bible an exception. This is a work so pure in its spirit, so eminently adapted to promote holiness among men, so discriminating in its biography of saints and sinners, that it could have proceeded from no other, than a holy being. If a book is good evidence of the talent, learning, right feeling, or any other quality of its author, then the Bible is good evidence of the holiness of its divine author. If we had been favoured with the presence of an angel, as some men have been, and much more with the presence of the Lord of Glory, as the first disciples were, then we should have had the *same kind* of evidence of God's holiness, as we now have of his benevolence. But we have evidences that ought to satisfy us, the declarations of his infallible word—the holy life of his only begotten Son, the record of which is in our hands; and the book of books, a work which a perfectly holy, God alone could have indited.

If there be a thought which can make a man feel solemn, which can quicken his admiration of the divine excellency, which can humble and alarm him, it is the thought of the holiness of God. It is good to meditate upon it, to place one's self in the atmosphere of the divine glory, to realize man's infinite distance, as in dignity so in virtue from his maker, to realize that, without holiness he cannot see the Lord in his heavenly kingdom, and to remember that this God is constantly saying to him, although his ears may be dull of hearing, "be thou holy for I am holy."

The veracity of God, of course, cannot be proved, without the assistance of the Scriptures, for from them only do we know that God has made any promises, but the fulfillment of his promises is attested by his saints in general, as well those whose lives are in Scripture, as those who have lived in every age. He is a God of truth. His mercy is great unto the heavens, and *his* truth unto the clouds. He delights to refer to this attribute, as full of consolation to the children of men, and one in which it should be their desire and study to imitate him. "The Lord, abundant in goodness and *truth*, keeping mercy for thousands, forgiving iniquity, and that will by no means clear the guilty," for he will assuredly fulfil both his promises and his threatenings. "The truth of the Lord endureth for ever." "Is he a man that he should deceive? Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good? The Lord is not slack concerning his promise. But the day of the Lord will come." The holy Bible in its statements, corroborated by other testimony, in its promises and denun-

ciations and prophecies in general is a remarkable monument of the veracity of its divine author.

The solicitude of the Almighty, that men should always speak the truth, is manifested, not simply by positive commands, but by the remarkable declarations that, lying lips are an abomination unto him, that into heaven shall in nowise enter any one who loveth or maketh a lie, that Satan is the father of lies, and that all liars shall have their portion in the lake that burneth with fire and brimstone. Special judgments, that is, those acts of divine vengeance which anticipate the judgment of the great day, are very rare. But the first instance of this kind, which occurred, under the gospel, and one of the very few mentioned in the Scriptures, was in vindication of the cause of truth, when Ananias and Sapphira were struck dead, and one of them was guilty only of an indirect falsehood, or rather an implied falsehood, his actions lying although his tongue did not, which kind of falsehood some persons have erroneously supposed was less criminal. But the divine truth is manifested, as in all these various ways, so most remarkably by the life of the only begotten Son of God. He says of himself with great propriety, "I am the truth"—for he came on earth on her errand, he never swerved from her path, and died a martyr to her cause. It will be recollected that he could have saved his life, if he had only been silent when the question was put to him, "Tell us whether thou be the Christ the Son of God. Jesus saith unto him, thou hast said. Then the high priest rent his clothes, saying he hath spoken blasphemy, and the people said, he is guilty of death."

It has been remarked, "that there is a kind of instinct in favour of truth rooted in man's nature, that may afford some presumption that God, the author of his nature, is a lover of truth." It must be admitted, that falsehood is very prevalent, and probably no man has passed through life without having committed it. *Still it is true*, that man instinctively abhors falsehood, and it shocks him much more, in the early stages of life, when he is least familiar with it, than it does after he has had a long intercourse with this "wicked world." The admiration, in which a man of truth is held even by the worst men, especially when he has overcome a violent temptation to violate it, does undoubtedly favour this idea of an innate approbation of truth, which of course is derived from the Creator, and is an evidence of his love of truth, just as the benevolent propensities of human nature are evidences of the Creator's benevolence. The metaphysical argument, that the divine nature has no temptation to falsehood, and therefore that truth seems inseparable from it, is not without weight, although we may truly say we need it not, at least *we* who have the abundant testimony of the holy Scriptures. It may be added, that the immutability of the divine nature involves its truth. Dr. Dwight has this most ingenious argument on this point. "Truth is the only moral immutability. Falsehood is in its own nature change of character. As every proposition, or its converse, is necessarily true; he, who should in-

variably utter that, which is false in form, would invariably indicate that, which is in substance true. In other words, those, who heard him speak, would invariably know, that the converse of what he declared was true. He also, who immutably intended to deceive, would speedily become unable to deceive at all; because when his character was once known, he could never be believed. In either of these cases his conduct would differ no otherwise, in its effects, from that of him, who invariably uttered truth in the direct manner, except that as he chose a different mode of communicating truth, or did not choose to communicate it at all, he would either be believed to declare it indirectly, or would be entirely disbelieved, and disregarded. In this manner, therefore, he would defeat his own design. Thus immutable falsehood is evidently a self contradiction. So obvious is this to all men, that liars, even of the weakest minds, find it absolutely necessary to speak truth frequently, in order to deceive. An immutable God therefore, unless we suppose immutability consistent with a continual change of conduct, cannot but be a God of truth."

We come now to speak of the divine *justice*. A chief objection against this attribute, viz.—the present adversity of the good and prosperity of the wicked, is founded on the assumption, that men are not to live beyond the grave. If they are immortal, can it be a good argument against the divine justice, that they are not punished for their sins, *during the first years* of their existence? May not the Almighty, like all other governors choose his own time for calling his subjects to account? This objection assumes also, that men are *proper judges of the characters* of their fellow men. How do you know, that the good in appearance are so in reality? Are there no hypocrites in the world? Are there no *secret crimes*? It is the province of God only to see the heart. And he whom you are commiserating, may be only receiving the due reward of his sins. In like manner, that bad man whose prosperity you deem so undeserved, may have many good qualities unknown to you, and a just God who will punish him hereafter for his unrepented sins, may choose by tokens of favour in this life, to recognize good feelings and acts, which may be known only to the divine mind. But there is another assumption in this objection, viz.—that happiness depends upon *external* circumstances. You behold the good man, poor, neglected, sick, and perhaps friendless. But while there is darkness without, may there not be light within? Can you undertake to say, that *he* is more miserable than the man, who, with none of his evils, has a mind tortured with remorse and apprehension; or, perhaps, only with satiety, or the discontent so common where the affections and hopes are limited to this poor perishing state of things.

But we may admit, that affliction is the lot of the good man, without any, the least impeachment of the divine justice; for, in the first place, it will be recollected that there is none good, that is perfectly good. To give force to the objection, you must show that this good man is perfectly miserable, and during the whole period of his being. As he is a sinner, he deserves punishment, and if it be

merciful in God to save him from all *future* suffering, and to open to him, in the present life, *some sources* of happiness, it is no more than just in the same God, in some measure, and for a portion of his being, to inflict punishment upon him.

Again, the sufferings of the righteous may be, and indeed holy Scripture says they are intended for *discipline*. Instead, then, of *their* sufferings being an argument against the divine justice, they are the strongest proofs of that justice, just as the discipline of a human government, or (to make a more familiar illustration) of a school, in which the occasional, as well as the habitual, offender is punished, from whose retributions none are exempt, is a proof of the exact rectitude of the governor. It may be added, that the troubles of good men are often *incidental*. For example, a parent may be deeply afflicted by the misery of his children, which misery is *their just* punishment. In the administration of justice, God may bring war, or famine, or pestilence upon a nation, and though the good man may, as Lot from Sodom, be permitted to escape, yet he must of course sympathize with his countrymen, or his heart may be pierced through the medium of friendship. In like manner, the happiness of bad men may be incidental. A child, though wicked, must share in the prosperity of his parent. And when a nation is blessed for the sake of the good men in it, or of laws favourable to religion which it has wisely enacted and faithfully executed, the wicked inhabitants, though they may be a majority, must of course participate more or less in the general welfare. Our divine governor draws by the cords of love, as well as drives by the spur of terror, and the good things he bestows upon the wicked, may be a part of that moral discipline, to which his human creatures are subjected. As there are blots, in the character of the best men, so there may be some bright spots in that of the wicked, and the same unerring justice which punishes the former, will signalize, there can be no doubt, in some way, the latter. But we have taken sufficient notice of an objection, which is thus easily disarmed, which is improbable on the face of it, and moreover built on three violent assumptions. Let us proceed to state the proofs of this divine attribute.

And first, we refer you to the history, not of individuals, for *their* full retribution is reserved to another day, but of nations. The prosperity of the Jews ebbed or flowed, according as wicked or pious rulers, idolatry or pure religion, gained the ascendancy. Their present condition of exile and ignominy is the consequence of their sins, more especially of that great sin, the crucifying the Lord of Glory, as their restoration to Judea, of which, prophecy assures us, will hereafter exemplify the divine justice, in rewarding those who amend their ways, and turn to their duty with all their heart. Profane history is equally instructive on our subject. The nations which have ruled the world, rose to eminence in the days of their comparative virtue, but so soon as morality ceased to be cultivated, and luxury and its thousand vices prevailed, their downfall followed, and some of them have no longer a name and a place on the

earth. If Greece should recover her glory, we may be sure that day will be preceded by the dissemination of useful knowledge, and the moral and religious improvement of her people. In our own age, have we not beheld a nation remarkable for impiety and crimes—not less remarkable for the sudden loss of power and reputation—a just punishment, as we must regard it? Prosperity is a criterion of the divine favour, with respect to *nations*, because as such, they exist only during the present life, they can be rewarded or punished only in *this* world.

Our second proof of the divine justice is derived from the power of conscience. We do not maintain that it is a distinct faculty of the mind. We do not deny, that its power may be weakened by an erroneous education, and by a wicked life, that some men seem as if they had no conscience. But we do say, that men in general, the exceptions rather prove the rule, are sensible of a self-approbation when they act virtuously, and a self-reproach when they act otherwise. This self-approbation is beyond all price. All the music of Solomon's temple (says the pious Henry) is not to be compared with that of the bird in the bosom when it sings sweetly. Self-reproach has often driven men to despair. Was it not self-reproach which caused Judas to hang himself, and his accomplices to draw back and fall to the ground, the current of their blood being arrested by the agony of remorse? Is there one of my hearers who is ignorant of this remarkable property of our nature? Call it conscience, call it reason deciding on moral subjects, or what you please, it is a memorial of the justice of the Creator, which each one of us carries constantly with him. How much is the world indebted to this principle! What a mass of wickedness has it prevented! What an amount of good may be traced to its influence. How natural the inference "if our heart condemn us, God is greater than our heart." Whatever be our moral condition, in the sight of a pure and holy God, how much worse would it probably have been, but for the incitements, and the checks of conscience. The goodness of God, in giving us such a monitor, will more properly belong to another part of my subject. At present let me ask you to regard it as the representative of the *justice of God*, who will assuredly reward the faithful, and punish the wrong doer; as a proof of his anxiety, that men should avoid what is evil, and cleave to that which is good, since he has provided them with such an incentive on the one hand, and such a restraint on the other. It is not easy to conceive how God could have declared his regard for justice, more impressively, or how he could have made more effectual provision for keeping his human creatures in the path of rectitude, than he has by placing in every man's bosom a viceroy of justice—a judge who punishes promptly, severely, and in every case, and is not less exact in dispensing his encouraging, and most valuable approbation.

The final trial of the human race is another very strong evidence of the justice of our divine governor. The expectation of the judgment exists not merely in those countries, enlightened by the

gospel. And whether you trace its universal belief to the original divine revelation, to an innate idea, or to human reason exercised on the subject, it is evident that it must be consistent with the common sense of mankind. Their belief in it can be explained on no other principle. Even those who deny it, testify by their fears that they are not, without doubt. But there is no occasion for us to search for evidences of this doctrine *with the dim light of nature*. As Christians, we are sure of it, for God "hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." This determination on the part of the Almighty, is a proof of his justice, which must entirely remove any the least doubt that might be lingering in any mind. If it be so, that the divine favors are distributed on earth not in exact proportion to the characters of those who receive them: if the perfection of God's moral government is not clearly perceived, *when considered in reference only to the present life*, let us remember that it is his plan to look into the conduct of men most particularly, when they have passed from this stage of being, and that the full measure of their reward or punishment is reserved, until the day of eternity. The triumph of the wicked is short. The sorrows of the righteous are but for a moment. Men will be unspeakably happy, or miserable, through the everlasting ages according as in this their state of probation, they have accepted, or rejected the means of salvation, graciously offered them, through Jesus Christ our Lord. It is on the day of judgment, that the ways of God to man will be satisfactorily explained, and the evidences of the divine justice, in their concentrated brightness, will awaken new notes of admiration from the universe of intelligent beings. Angels and men will unite in that song "just and true are thy ways, thou King of Saints."

Another evidence that justice is an attribute of the Deity, is afforded by the life of God manifest in the flesh. It is the privilege of those who have lived since the birth of Christ to be made acquainted with the character of the Almighty, much more intimately than they could be, by any description of the invisible God. Prophecy thus spoke of him: "the government shall be upon his shoulder—to order it and to establish it with *judgment and with justice*." "Behold, thy king cometh unto thee—he is just." The angel, who announced his coming, Peter, Stephen, James and Paul, and even Jews—Pilate and Pilate's wife, called him "the Just." He who ever spake the truth, said of himself, "my judgment is just." But we have his biography faithfully and fully written. Let his worst enemy point to the act, or to the word inconsistent with the most rigid justice. His enemies in vain laid a trap for his integrity, for he promptly said "render unto Cæsar the things which are Cæsar's and to God, the things that are God's." He performed a most remarkable miracle, *that* of catching a fish with money in its mouth, rather than seem to be unwilling to meet the just requisitions of the civil authority. And where will the advo-

cate of justice find a maxim, or a law so valuable, intelligible to all men, and applicable to every possible case, as that "whatsoever ye would that men should do to you, do ye even so to them,"

The holy Scriptures are full of evidences that justice is an essential attribute of the divine nature. We might refer to those explicit declarations. "All his ways are judgment—just and right is he." "Justice and judgment are the habitation of thy throne." "He is excellent in judgment, and in plenty of justice." "A false balance is abomination to the Lord, but a just weight is his delight." "He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord." "He is faithful and just to forgive us our sins." We might refer to those divine laws to Israel. "Ye shall do no unrighteousness in judgment, in measure, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have." "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift. That which is altogether just shalt thou follow." "The God of Israel said he that ruleth over men must be just." "What doth the Lord require of thee but to do justly." &c. To do justice and judgment is more acceptable to the Lord than sacrifice."

There are precepts in the New Testament not less explicit,— "whatsoever things are just, think on these things." "Masters give unto your servants that which is just and equal." In proof of the divine love of justice, we might also refer to the fact that the most eminent saints are characterized in Scripture, not only as holy but as just persons. We read "Noah was a just man." St. Peter calls Lot, "just Lot." Abraham and his children it is said will do justice. David "executed judgment and justice among all his people." Simeon, Joseph the husband of Mary, John the Baptist, Joseph of Arimathea, Cornelius, and the blessed in heaven, are all characterized as just men. Again we might refer to the praises of this virtue "the tongue of the just is as choice silver. The mouth of the just bringeth forth wisdom. The path of the just is as the shining light, that shineth more and more unto the perfect day."

The Scriptures teach us that the divine justice is exemplified with respect to individuals, even in the present life. The full measure of their retribution is reserved to the day of judgment, but while on earth they are in a degree rewarded or punished according to their conduct. Thus we read "though the wicked man heap up silver as the dust, and prepare raiment as the clay. He may prepare it, but the just shall put it on, and the innocent shall divide the silver." "The curse of the Lord is in the house of the wicked but he blesseth the habitation of the just." "The just man walketh in his integrity. His children are blessed after him."



Lysimachus, for extreme thirst, offered his kingdom to the Getae to quench it. His exclamation, when he had drank, is wonderfully striking—"Ah! wretched me! who, for such a momentary gratification, have lost so great a kingdom!" How applicable is this to the case of him, who, for the *momentary* pleasures of sin, parts with the *kingdom* of heaven!

HINTS

On the Relation of Natural to Moral Science, and the abuses of Natural Science.

The discoveries in Natural Science are recognized with universal delight, but the *causes* of this delight are *various*. The common labourer honours the inventor of the Pump, the Wind-mill and the Steam-engine, because they diminish his labours, and supply the means of *corporeal* gratification. The Miser rejoices, in the progress of Natural Science, because it assists him to increase and protect his glittering mass. Philosophers with, alas, too few exceptions, nearly resemble the Miser. I do not allude to their collections of plants, and minerals, and birds, by which an avaricious and ambitious disposition may be indulged, and nurtured; but I allude to their *motive* in pursuing and amassing *knowledge*. It is the pleasure of pursuit, and of success, and not the use or application which interests them, *or* they are content with this result merely, the subserviency of their labours to the public wealth, and intelligence. The Moralist thankfully contemplates the trophies of Natural Science, as so many instruments, which a kind providence is daily developing, for improving the noblest part of man's nature, not his physical nature, which he holds in common with brute creatures, nor his intellectual nature, which he holds in common with evil spirits, but his moral nature, which is a property common to him and the most excellent of beings.

The relation of Natural to Moral Science, is a subject too rarely considered, for most men care nothing for the former, but as it serves their comfort, reputation, or intellectual enjoyment, and are indifferent whether it bears any relation to the progress of virtue, because they are utterly indifferent to that sacred cause. It has been well remarked "*Matter* was designed to serve *Mind*, and intelligence to promote *Morality*. This is the edifice, *all else* is scaffolding."

Natural Science treats of visible nature—of matter, and motion. Moral Science, (it might well be denominated divine science, to mark its superiority, and its paramount topic,) treats of God,—of duty, and of immortality. Some votaries of Natural Science have neglected, or disdained, or denounced Moral Science as *useless*: or as wanting evidence, as in fact no Science at all, and hence some good men have been shy, or suspicious of Natural Science, supposing it to have an atheistical tendency. But, it should be recollected, that not the least symptom of atheism is found in men, who may justly be called masters in Physics. I need name only Newton, Bacon, Pascal, Boyle, and Boerhave; and in our own times, Davy, Cuvier and Young,* elevated *both* by scientific and *moral* attainments, whose examples shew, that it is only a *little* knowledge,

* The co-representative with Davy, of British Science in the Royal Institute of France.

which is a dangerous thing, or rather that the dreaded evil is attributable, not to the knowledge, but to some other cause. It is of course known that Lord Bacon was a diligent student of the Bible, but it may not be generally known, that as a Moral Philosopher, he greatly availed himself of the Proverbs of Solomon,* the *sense* of which he appears to have thoroughly penetrated, as he has admirably opened it to the common mind, in his treatise on the "Advancement of Learning." Perhaps these instances and others which might be cited, would warrant the opinion, that there is a connexion between the highest moral, and the highest intellectual improvement. The mind strengthened by exercise seems (other things being equal) most capable of embracing the whole scope of Divine truth, which is at the foundation of virtuous practice. That Natural Science, so far from being unfavourable, is auxiliary to Moral Science, may be easily shewn. Man was created in moral dignity, only a little lower than the angels. To restore him to his original virtue is the desire; and the chief design, in all his dispensations, of the Almighty. It would be a fair inference, that the works of nature and the laws of providence were modelled in adaptation to *this design*, and therefore that the study of nature would have a favourable moral tendency. "A presumption exists (remarks an ingenious anonymous writer,†) that such a harmony prevails throughout the system of nature, material and intellectual as shall make it invariably true, that each discovery of the actual condition of the one shall directly or indirectly promote the well being of the other." But reasoning *à priori*, and by analogy, is less satisfactory than other considerations, which we shall now state.

I. Physical wants are imperative. If for the supply of these wants, you remove, in any degree, the necessity of *human* power, by substituting other power, you of course afford more time to cultivate the mind and heart, to attend to the concerns of the intellectual and moral nature. The instruments, whereby this leisure is afforded, invite attention to the moral nature, for they suggest the superiority of man to senseless matter, and instinctive creatures, whom he uses as his servants. The first step is to *employ his mind*. There must be a first step. The meditating man may not turn to the inquiry, are mankind accountable, or is virtue the chief good? But there is more probability of *his* doing so, than there would be, if the opportunity for reflection, and incitement to mental exercise, were wanting. But let us take another view of the subject. There are persons, who do recognize the value of virtue. An element in its cultivation is time. Freedom from anxiety as to the cares of the body, is an important auxiliary. Every improvement in science and art, which furnishes this leisure, and diminishes this anxiety must be, in some degree favourable, as to intelligence, so also to moral improvement. In proportion as human labour becomes less and less necessary, may we not reasonably hope that

* Patrick's Commentary on Proverbs, p. 385.

† Essay on the application of Abstract Reasoning to the Christian Doctrines.

mankind will become more and more intellectual, and as they become more intellectual, more virtuous also? Is not this the point which Natural Science seems to be approaching? Surely her successful march may claim the best wishes of the friend of morality and religion.

II. Visible nature is the evidence of the existence of spiritual nature. Inquiry as to the nature of the Deity must be preceded, by the inquiry as to his existence, and the evidence of this great truth is derived from Natural Science. Thus it is plain we must open this volume, *before* we can open that of Moral Science. And then, as to the attributes of God, power, wisdom and goodness, we are taught them, as by revelation, so also by the light of nature. The word, and the works of God illustrate each other. The fixed stars, suns of other systems, impressively declare the *greatness* of God; gravitation and the centrifugal force, by which the heavenly bodies are kept in their proper orbits, exemplify his *wisdom*; and the subserviency of the whole arrangement to living creatures, his ineffable *goodness*. It would be easy to show, that all the branches of Natural *Philosophy*, (Mechanics, Electricity, Optics, &c.) and all the branches of Natural *History*, (Botany, Mineralogy, Zoology) shed light upon the *Divine attributes*, and the duties thence resulting. Indeed we have high authority for asserting, that the "invisible things of God are clearly seen, being understood *by the things that are made*."* The Divine will, the foundation of man's duty, is of course most satisfactorily set forth in the *written word*, but that some moral instruction may be deduced from the *works* of creation, and the course of Providence, no one will doubt, who has been at all addicted to reflection. On the question of *immortality*, we are not prepared to say that Natural Science can conduct to any satisfactory conclusion. But it is gratifying to *know*, that it furnishes no facts *adverse* to this glorious hope, that it affords many intimations which fortify our expectation of future life, and in both vegetable and living nature, there are several interesting *exemplifications*, of which an inspired teacher has not declined to avail himself. "That which thou sowest is not quickened, except it die," remarks the Apostle Paul. The chrysalis shows that apparent and real death are not the same, and that analogy is in favour of that change in the human form which we look for by the process of the grave, at the resurrection on *the last day*.

Of late, Geology has been much studied. Our first thoughts may be, that this branch of Natural Science is concerned, exclusively with *visible* nature. But a little reflection will evince, that it is a valuable ally of Moral Science. The structure of the Earth furnishes evidences, that it is not *from eternity*—that it was created by intelligence—that wisdom planned, infinite power executed, and perfect benevolence arranged all the parts of this wonderful Earth—the storehouse of minerals—the pabulum of plants—the garden filled with flowers and fruits, all ministering to the life, health and

* Romans, i. 20.

enjoyment of living creatures. And then, as to the great volume of Moral Science, the Bible, many of its *statements*, for instance the *age* of the Earth, and the universal deluge, are *confirmed* by the researches of the Geologist.

For example: In his work entitled "the Revolutions of the surface of the Globe," Cuvier, perhaps the greatest Geologist of our age, adduces facts corroborative of those stated in the first chapters of Genesis. In another of his works, "History of the Natural Sciences," he shows that no tradition reaches farther back than the period, fixed by *Moses*, for the creation of the world. He also shews that "*the order*, which *Moses* assigns to the different epochs of creation, is precisely the same as *that* which has been deduced from geological considerations." And we are informed that he was about to deliver a discourse, (prevented by his death) on this special topic, the *agreement* between the Mosaic history, and the modern discoveries in Geology. Was the world peopled from *Asia*? Ignorance may question this truth. But history teaches, that navigation is of great antiquity, while Geology makes it probable that the islands were once a part of the neighbouring continents: Geography teaches, that the continents are at certain points separated by a very *narrow* strait: Philology traces a resemblance between the languages of contiguous continents: Natural history notes the effect of climate, and mode of life, on the complection, the hair of the head, and the features. It results that the *Bible* narrative is found to be not merely probable, but entirely consistent with facts, and sound reasoning. Other specifications to shew the connexion between Natural and Moral Science; or that the former is tributary to the latter, in many respects, might be adduced, but it is deemed unnecessary. So, Newton thought "an undevout Philosopher is *mad*." Far removed from such madness, was this intellectual chief, who ever looked "thro' nature up to nature's God."

III. In tracing the relation of Natural to Moral Science, we may advert to some discoveries and inventions. To speak of 'the Magnet' as the guardian of the life of those, "whose home is on the deep," as the promoter of commerce, and thus ministering to the cause of civilization, is not sufficient. It is also an invaluable auxiliary of Moral Science, by guiding its books, and its teachers to every land. The light of virtuous example is now as diffusive, as the light of the sun. "It goeth forth from one end of the earth, to the other, and there is nothing hid from the heat thereof." If every Magnet was annihilated, or which would be the same thing, the knowledge of its *proper* use lost, the march of pure religion and morals would be grievously interrupted. The worst darkness, that of moral error and vice, would continue to shroud the mass of mankind, until some other remedy was supplied. Consider the moral influence of the Alphabet, and of the noble art of Printing. Language is of divine origin, and even if we admit that the Alphabet also is a divine gift, the Press, beyond all doubt, is a human invention. The case of the Cherokee is in point. He *ever* had a lan-

gauge. But it is only lately, that he had a *written* language. His language being reduced to letters, Printing followed of course. In the work of his civilization and moral improvement, what instruments more important than the Press can be used? This is a trophy of Natural Science. And is it not obvious, that for it Moral Science owes her a large debt of gratitude?

It is admitted that Infant and other *schools*, temperance, charitable, anti-duelling and the like Societies, are instruments of *moral* improvement. Now what is the *bar* between any child and the School, any grown person, and the moral *Society*? Is it poverty? Natural Science removes this bar in whole or in part, for it diffuses wealth, and diminishes the number of the poor. Is distance the bar? Natural Science, in the application of steam to carriages and boats, almost annihilates distance. Is the bar an intervening mountain? A tunnel is opened, and the obstacle is no more. Is the bar to moral instruction the trackless *desert* where no water is? In the sands of Suez, a tank capable of containing 2000 cubic feet of water, has been supplied, by means of *boring*. By this discovery, one great impediment to the carrying *Morals* into the very heart of Africa will be removed.

Civilization depends essentially on the convenient *congregating* of the people—the young in Schools, and the adults in those meetings, for moral and religious purposes, which have been so much multiplied in our age and country.

In this point of view, with what satisfaction do we contemplate our Rail Road. Not merely as it must diminish the amount of human toil, and relieve the domestic animal, in our burning and relaxing climate, (a consideration to which no *benevolent* mind can be insensible) not merely as promising wealth to our city, and adding to its physical comforts, and the security of its inhabitants in times of invasion and epidemic; but as opening the intellectual and moral advantages of the metropolis to the most remote inhabitants of the country. The Church, the School, the useful Society will soon be distant only *in name*. Their advantages with comparatively no expense of time, comfort and money, will be accessible to all. The day of danger to our Free School system has passed away, for the children in our most thinly settled parishes can readily be brought to a common centre, to obtain their mental and moral food, and as conveniently return to the parental roof, to participate in its sustenance and sympathy. Here is a noble triumph of Science and Art, for it makes morality, and may I not add piety, greatly their debtor. Science designed, Art executed, and the effects are, increased comfort, civilization, intelligence, and above all, *moral and religious improvement*.

But while we reflect on the subserviency of Natural to Moral Science, we should not overlook the circumstance, that this good effect has resulted from the original arrangement, and the constant overruling of the divine Creator and Governor. The labourers in the field of Natural Science, in general are seeking *its* advancement solely and exclusively. "*They* mean not so, neither doth their

heart think so," but their success is providentially controlled to promote the most important concern of human nature, its virtue and enduring happiness.

Let me here remark that it is a kindred error "to depress, (in the language of Chancellor Kent,*) the study of *ancient* language and literature, and to raise up in their stead, a more exclusive devotion to the exact sciences and mechanical philosophy—to prefer the study of the laws of *matter*, to the study of man as an intellectual, moral and accountable being." Perhaps formerly the physical sciences were too much neglected in an overweening fondness for ancient languages and literature, but the danger now is, of going to the other extreme, and putting aside these studies altogether. "In medio tutissimus, let science and literature flourish in concert, and the one not regard the other as a useless or dangerous rival."

But to return to our proper subject. It is to abuse Natural Science, to overlook its *relation* to Moral Science. How common is this abuse! The investigator of second causes gives not even a parting glance at the first cause, indeed this seems to be hidden from his eyes by those, and more, the sure operation of these second causes is made the foundation of the sophism of an eternal "series of things," as if the mystery of causation was cleared away, by extending the link to an indefinite length; as if "the eternal series of things" was any thing else than the monstrous absurdity, that matter is self-existent. Absorbed by Natural Science, the mind passes to the opinion, that Moral Science is useless. "They presume (says Bacon) by the contemplation of *nature* to think themselves able to comprehend the mysteries of God." It is indeed a dreadful abuse of Natural Science, not merely to overlook its relation to Moral Science, but to use it as a weapon against the latter, as an instrument of persuading men that its principles are fancies or deceptions. Let Christians guard against such errors. Is there one of us, who cultivates Natural Science, with no other view, than as a means of wealth, reputation, or intellectual pleasure? *That Man* degrades it to the level of a sordid pursuit, or a mere pastime. *Is there one of us*, so absorbed by this branch of knowledge, as to neglect that which is beyond all comparison more important, the knowledge of the divinity, of duty, of human destiny, and of sacred revelation? He is chargeable not merely with folly, but with great moral delinquency. Is there one of us, who mistakes the second for the first cause, and doubts whether there be any supreme intelligent first cause, whose devotion to Natural Science has created or fostered prejudices against Moral Science, who has perverted his researches in nature to invalidate those momentous truths—the being and attributes of God, the accountability and immortality of man, and the certainty of *revealed* religion? I will not allow myself to dwell on such a supposition. Honoured is the Philosopher, and he ought to be *honourable*, not self-degraded—never unmindful that he was created for *immortality*.

* Oration before the Phi Beta Kappa Society at Yale College, 1831.

FOR THE GOSPEL MESSENGER.

LIFE OF BISHOP DEHON.

Messrs. Editors,—To the "Essay on the life of Bishop Dehon," just published, there might have been added the following extracts, which I ask you to publish in the *Gospel Messenger* under the belief that some of the owners of that work will be gratified in reading them.

In his oration before the Phi Beta Kappa Society at Cambridge, in 1817, Mr. William Crafts thus adverts to the melancholy tidings he had just received "It was my misfortune to apprise his relatives of the death of one of our brethren, who, not many years since in this place, so much more appropriate for himself than me, addressed and delighted you. I need not name him, who was distinguished in yonder seminary for his early talents and virtues; and who employed the learning he there acquired, in the service of religion, in reclaiming the sinful, in confirming the pious, in convincing the sceptical, and in soothing the mourner. I need not name that pure and spotless man, whose example illustrated all the precepts he so eloquently uttered. Cut down in the midst of his days, from the object of universal love, he has become, alas! the object of universal lamentation.

"He sleeps, by his own request, under the altar, where he ministered—in life, as in death, adhering to the Church. The sun shines not on his grave, nor is it wet with the morning or the evening dew. But innocence kneels upon it—purity bathes it in tears—and the recollections of the sleeping saint mingle with the praises of the living God. Oh! how dangerous it is to be eminent. The oak, whose roots descend to the world below, while its summit towers to the world above, falls with its giant branches, the victim of the storm. The osier shakes—and bends—and totters—and rises, and triumphs in obscurity. And yet, who of you would owe his safety to his insignificance?

"Beneath that living osier not an insect can escape the sun. Beneath that fallen oak the vegetable world was wont to flourish—the ivy clung around its trunk—the birds built their nests among its branches, and from its summit saw and welcomed the morning sun—the beasts fled to it for refuge from the tempest—and man himself was refreshed in its shade, and learned from its fruit the laws of nature. Oh! how delightful it is to be eminent! To win the race of usefulness—to live in the beams of well earned praise—and walk in the zodiac among the stars.

"Fame with its perils and delights, my brothers, must be ours. Welcome its rocky precipice! Welcome its amaranthine garlands! We must wear them on our brow—we must leave them on our grave. We must, we will, fill our lives with acts of usefulness and crown them with deeds of honour; and when we die, there will be tears on the cheek of innocence, and sighs from the bosom of virtue, and the young will wish to resemble, and the aged will lament to lose us."

At the close of the Diocesan Convention in 1818, the President in an address, having adverted to some evidences of zeal, proceeded

to remark as follows: "It is a pleasant reflection, that this zeal has been excited by the wants of the Church, and has appeared when most needed. It seems to have been excited by the greatest calamity, which could have befallen our Church. It seems as if the death of that distinguished man, our good Bishop, has excited a proper solicitude for the Church, in every breast—as if every man felt himself called upon to step into the breach, and to place the Church upon that elevation, which would render her, hereafter, less liable to be affected by individual deaths. May you carry this zeal to your homes, and may it spread throughout your respective parishes! May it animate the bosom of every member of the Church! I cannot but consider, that this good feeling is an answer to the frequent and ardent prayers of our late Bishop—an answer to the prayers of the pious in behalf of the Church, excited by his unexpected loss—an answer to the prayers of several of the members of the Convention on this occasion."

In the Convention in 1819, accompanying some resolutions relative to the Theological Seminary, the following remarks, among others, were made. "The honour of originating the measure for the proposed Seminary belongs to this Diocese. It was introduced by our delegates to the General Convention in 1814, and by that body referred to the consideration of the respective Dioceses. It was renewed by our delegates in the Convention of 1817, and was then unanimously adopted. We are pledged not to permit this institution to die in its birth, and to foster it with unceasing care and liberality. May I not be permitted to add that our perseverance is due to the memory of our late Bishop. In this cause he laboured unto death. The resolutions adopted by the General Convention, were from his pen. It is generally admitted that what has been done is chiefly owing to his influence and exertions. He has laid the foundation, and it belongs to others to raise the superstructure of a beautiful and sublime fabric. It is intended to erect a monument to his memory in this Church, in which we are now assembled. That monument will be seen by the few only who come within these walls. It will be subject to casualty and the waste of time. But the Theological Seminary will be a memorial of him throughout all generations. In its influence, it will be seen in every part of our country. Its influence may extend to other countries. It will extend to other worlds. The impression made upon the heart and mind is made upon an immortal substance. It will survive the wreck of matter."

FOR THE GOSPEL MESSENGER.

Messrs. Editors,—I often ask myself questions, will you allow me to ask your readers a few, and if any of them will oblige me with satisfactory answers in your next, I may be tempted to ask a few more.

Q ri O sity.

1. How can a man obtain all that he wishes?
2. What is the chief good in the world?
3. What is the most beautiful object?
4. Who is the wisest man?

EMULATION.

Messrs. Editors.—The remarks on *Emulation* in the following letter, taken from the 'Journal of the Institute at Flushing' are worthy of more than ordinary attention. E.

Letter from a Father to a Son, a pupil in the Institute.

MY DEAR —,

I am much pleased at the signs I discover of your improvement, and I am still more so with the views which you express on the proper motives of study. I cannot be too thankful to Providence, for having placed you in an institution where this subject is viewed in its proper light, and no pains spared to bring the young mind under the influence of such motives as are inculcated in the Gospel, and are congenial to the new heart. To awaken the feelings of rivalry, and force it by powerful stimulants, as is done in most literary institutions, is in my mind utterly anti-christian in its spirit and tendency. It is assigning a paramount importance and dominant influence to a principle, which is at best, of doubtful character, and throwing completely into the back ground the peculiar motives of Christian conduct. Rivalry, competition, emulation, or whatever name you please to give to the feeling that urges men to surpass one another, rather than act from the fear of God, is the spirit of the world. To encourage it among the young, is to form them for the world and not for God: to form them for the world as it is, and not as it *ought to be*. And if such discipline does not tend to improve this world, much less does it tend to fit its subjects for a better. To foster such a spirit is therefore wholly incompatible with the design of a Christian teacher. The gardener that roots up his flowers and bestows his care and attention on a noxious weed, does not act more absurdly than does the Christian teacher who strives to encourage a spirit of rivalry among his pupils. You recollect the gentleman whom we visited, during the vacation, in passing through L. You saw him in the prime of life, yet the prey of disease; his health undermined, his constitution broken. Yet I knew him in the flush of health and youth. He entered college under great disadvantages, but his pride of talent and high spirits could not brook a superior. In spite of his disadvantages he aimed at the first honor: he obtained it: but his health was impaired. The second year was attended with similar competition and similar success. And a melancholy success it was; for he has ever since dragged out a miserable existence, the victim of emulation! It is thus that our nature gives evidence of being in ruins: the noblest powers are swiftest in their own destruction. I will not say the principle is one by which we should never be actuated; but I say as Mr. M. has somewhere said in his prospectus, that it is one which needs not to be encouraged; for, impose on it whatever restraint you please, it will always have play enough. Do you remember an anecdote in point, of the elephant? He was unable to draw a load to which

he was harnessed. "Away with the lazy beast!" said the angry keeper, "and put another in his place." The generous animal, as if indignant at the affront, summoned all his strength and again essayed. But the effort was too great. Nature was overdone; and he expired on the spot. Who does not condemn the keeper as well as admire the spirit of the animal? The application is obvious; and there are many who can testify, from sorrowful experience, that the governors of a literary institution, who make their powerful and continued appeals to similar principles, deserve to be considered as equally cruel. Many are the generous spirits whom they have worked to death. I have always looked on Henry Kirk White, for instance, as a noble victim immolated on the altar of emulation to "the god of this world."

Surely, my dear son, there are motives enough—motives of a higher order and more enduring character—and for that reason, in the long run of greater efficacy, without resorting to this pernicious spirit of rivalry. What can equal the delights of self-approbation? the consciousness of having done our duty? Emulation drives her pupils with a lash of scorpions; every application of it makes them accelerate their pace, perhaps beyond their strength, but infuses into their veins, at the same time, the venom of chagrin and envy. But conscience guides us with the torch of truth, and draws us with the cords of love. The emulous man looks to the praise of men; the conscientious man to the praise of God. The former, if successful, plants a sting in the bosom of his rival; if unsuccessful he writhes under the smart himself. The latter in either event may peacefully pursue the even tenor of his way. The one hopes to triumph over his fellow-creatures; the other aims at victory over nothing else than his own perverse and indolent inclinations. Can you hesitate which is the nobler course—the meek resolve to win the approbation of God by the subjugation of our own passions, or the fiery wish to gain the applause of men by beating and worrying our fellow-creatures? Even a heathen philosopher could say *Nulli est theatrum conscientia majus*; our own bosom is the theatre to which we should look for applause; and if a Christian wishes other spectators let him look to that "cloud of witnessess" who, as his bible assures him, have an eye on his conduct. Not that the conscientious student should be taught to undervalue, or is liable to lose the approbation of virtuous men; but let him seek first the kingdom of God and his righteousness, and the good opinion of others is one of the rewards which shall be added to him. And such a reward has a lustre that will retain its brightness long after the flash of superficial admiration is forgotten.

The opposite effects of these principles on the general character should not be overlooked. Emulation, being the offspring chiefly of our animal nature, tends to strengthen its kindred principles, and almost necessarily begets envy, jealousy, rancour, and all uncharitableness. But conscience being the governing principle of the moral nature—the soul, whatever increases its authority gives tone to the whole moral system and elevates us in the scale of be-

ing. It is generally thought that emulation accomplishes more than conscience. It is difficult to bring this to the test of facts; as the efficacy of Christian principle, on a large scale, has never been fairly tried in the business of education. But reason and analogy are against the position. Successful emulation is a feverish state of the system; and no morbid excitement, however more it may accomplish in a given space, is on the whole equally efficient with the uniform and invigorating exercise of the faculties in a healthy condition.—Christian principle lies deeper in the soul; it has less show but more power. To the superficial observer it has always been liable to the same objection; but experience has proved that in the army and navy, and indeed in all scenes requiring bravery and fortitude, Christian principle has been, even on the score of human expediency, a more energetic spring of action than courage, emulation, or any of the progeny of our animal nature. But I am wandering too far from my object; which was merely to recommend the approbation of conscience, based on the fear of God and enlightened by scripture, as the most tranquil, dignified and blissful motive of action by which a created mind can be swayed. This should be the ruling motive: secondary motives should be admitted with caution; as likely to seduce, enervate and monopolize the mind. Some, however, will present themselves which ought not to be excluded; particularly the approbation of your parents and the prospect of becoming happy and useful in the world. But the former, in fact, can hardly be called a secondary motive, since the approbation of the pious parent is identified with the approbation of God. And the other, as indeed all similar prospects, should be regarded, not so much as an incentive to duty as the reward or natural consequence of discharging it. The student that conscientiously endeavours to prepare himself for the duties of life, will, in the natural course of things, become useful and respectable. But enough for the present. In this letter I have spoken of duty; my next shall be on the subject of manners.

Affectionately, your Father.

FOR THE GOSPEL MESSENGER.

EXTRACT OF A LETTER FROM THE REV. D. JARRATT.

The following is from a correspondence of the pious and distinguished DEVEREUX JARRATT of Virginia, with one, who having been ordained a minister of the *then* Church of England in that Colony, had separated from her communion, on account of what he considered her too secular character and the unworthiness of many of the Clergy, at that time, having the charge of its Churches.

“With respect to my own sentiments, they have suffered no change at all, but like your concern for the people, they are identically the same as when I first had the pleasure and happiness of becoming acquainted with you. I dearly love the Church. I love her on many accounts, particularly for the three following: 1st. I

love her, because her mode of public worship is so beautiful and decent, so well calculated to inspire devotion, and so complete in all the parts of a public worship. 2d. I love her because of the soundness of her doctrines, creeds, &c. 3d. I love her because all her officers, and the mode of ordaining them, are, if I mistake not, truly primitive and apostolic. Bishops, priests and deacons were, in my opinion, distinct orders in the Church, in her earliest and purest ages. These three particulars, a regular clergy, sound doctrine, and a decent, comprehensive worship, contain the essentials, I think, of a Christian Church. And as these are in the possession of the old Church, I have been, and still, am inclined, to give her the preference. Her being at this time under a cloud does by no means lessen my esteem for her: but on the contrary, I feel myself more attached to the Episcopal Church, since she lost her emoluments and the smiles of government, than ever I was before. "A brother loveth at all times, and a friend was made for adversity." I wish it had been in your power to have continued in this respect, even as I.

With regard to the hierarchy of the Church in England, and many things, extremely nugatory, which afforded matter of great contention and animosity, in the days of Henry, Elizabeth, &c., I apprehend that I have nothing to do with them, be they right or wrong. I never troubled my head about arch-bishops, arch-deacons, deans, chapters, proctors, &c. The creation of such orders and officers might be thought convenient and necessary for some good purposes, for aught I know; but they did not affect me; and I gave myself no concern about them. But as I saw, or thought I saw, in the Church, those essentials mentioned above, I shall always think myself, safe to abide where I am. But my thinking so, I confess, is no rule for others, and therefore am willing, every one should act according as he is fully persuaded in his own mind.

You say, with truth, Christ's kingdom is not of this world; yet, as the counsels of God are brought into effect by secondary causes, so, I apprehend, the Church of Christ is not independent on such causes for her support and well being in this world. If I am not mistaken, it is an ordinance of Heaven, that kings shall be the nursing fathers, and queens the nursing mothers of Christ's Church here below. Undoubtedly, Christ is the supreme head of his Church, but yet he makes use of the powers of this world, as secondary causes, or instruments in his hand, for her support and advantage. If this is not the case, I think it would be hard, or impossible to understand and apply many of the prophecies, promises and declarations of holy writ, what would become of the woman, (the Church) when the serpent pours a flood from his mouth to carry her away, if the earth afforded no help. *Rev. xii. 16.* Let it be acknowledged, that the clergy, in the State for many years past have not been what they ought to be: yet it must be apparent to every man that religion was more respected and revered, and had a greater influence on the manners of men in general, while the Church had the countenance of the State than it has now. And let me ask,

when God has removed the light of the gospel from any nation (as he has from many,) whether that which made way for this, has not been the withdrawing temporal succours from the Church? Mankind are, by nature so depraved, and have such a rooted enmity to the purity and holiness of the gospel, that without the aids of government, I verily believe in a few years the ordinances of grace would cease in all the world. It may be said, is not God able to support his Church and gospel institutions without the help of man! No doubt, he is able. He is able to work miracles every day, and to do what he pleases without employing any subordinate, or secondary causes. But the question is, is this agreeable to the divine constitution, and the modes of his government and proceeding in all ages of the world? Has he not ordained the most likely means to accomplish his ends? And has he not, except in rare instances ever made use of subordinate causes to carry his purposes into effect? Who can deny this? And have we any reason to suppose he will alter his method of proceedings, and act without instruments? In what respect was David a man after God's own heart? In what respect did he fulfil all the pleasure of the Lord? Was it not chiefly by his care for the honour, support and good order of the Church, &c.? Why did not God purge the land from idolatry, and set all things to rights in his Church, without the instrumentality of King Josiah, if it was intended that his Church should receive no aid, strength or stability from temporal rulers?

I observe what you say, with respect to the Methodists, and concur with you in opinion, with regard to the countenance given by them, to ignorant and indiscreet men, to be public preachers, &c. And to this I impute not a little of that contempt which is cast on the institutions of religion at present.

—○○—
A BROAD HINT.

Public Worship.—Scarcely any practice can be named that is more indecent than whispering, laughing, or in any way giving needless or designed interruption at the time and place of public worship. Not to mention the atheistical profanity of such conduct, it is the grossest insult upon all the serious part of the assembly; and it plainly discovers that the offender, besides being devoid of religion, is either ignorant of the rules of good breeding, or violates them wilfully, and with insufferable insolence.—*Beauties of the Bible.*

—○○—
INFANT BAPTISM.

Answer to the question—“Why do I take Godfathers and Godmothers to answer for my Child?”

1. Because in a case where the piety of the Church has followed the custom known to have existed ever since the third century, I should consider it presumptuous to call her judgment in question, except upon the strongest grounds.

2. Because no practice seems to be more proper than that every child, when unable to answer for himself, should answer by persons

pledged to instruct him in his duty; and no purpose can be more pious, than the providing for my child when baptized, some person to remind him of the duties which his baptism lays upon him.

3. Because I take comfort from this, that if I myself, being a parent, were to die, my child will not be without religious instruction; and if I live, and am negligent, there will be those who are bound to remind me of my duty.

4. Because the appointment of godfathers and godmothers has a manifest tendency to promote the bringing up children in the nurture and admonition of the Lord, and to prevent the sacrament of baptism from falling into contempt through the irreverent administration of it, or the ungodly lives of those who have been baptized.

5. Because, although godfathers may not always do their duty, that is their fault, and not any fault of the Church which appoints them.—*The Protestant Episcopalian.*

POETRY.

The Passion of Christ.

SELECTED.

Bound upon the accursed tree,
Faint and bleeding, who is He?
By the eyes so pale and dim,
Streaming blood and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled, burning thirst,
By the drooping, death dew'd brow,
Son of Man! 'Tis Thou, 'tis Thou!

Bound upon the accursed tree,
Dread and awful, who is He?
By the sun at noonday pale,
Shivering rocks and rending veil,
By earth that trembles at his doom,
By yonder Saints who burst their tomb,
By Eden promised ere he died,
To the felon at his side,
Lord our suppliant knees we bow,
Son of God! 'Tis Thou, 'tis Thou!

Bound upon the accursed tree,
Sad and dying, who is He?
By the last and bitter cry,
The breath resign'd in agony;
By the lifeless body laid,
In the chamber of the dead;
By the mourners come to weep,
Where the bones of Jesus sleep,
Crucified? we know thee now,
Son of Man! 'Tis Thou, 'tis Thou!

Bound upon the accursed tree,
Dread and awful, who is He?
By the prayer for them who slew,
"Lord, they know not what they do!"
By the spoiled and empty grave,
By the souls he died to save,
By the conquest he hath won,
By the Saints before his throne,
By the rainbow round his brow,
Son of God! 'Tis Thou, 'tis Thou!

RELIGIOUS INTELLIGENCE.

To the Editors of the Gospel Messenger.—I regret to find that by the fault of my oversight, in correcting the press, while the annual Address to the Convention, was passing through it, *Jun.* instead of *Sen.* was printed after the name of Stephen Elliott, so as to cause the reading to be Stephen Elliott, Jun., instead of Stephen Elliott, Sen. Be so good as to insert this correction of the error, in your next number and oblige, yours, &c.

N. BOWEN.

March, 2 1833.

Errata.—In the Journal of the Diocesan Convention, page 31, invested for Bishop Dehon Scholarship, for “\$390 03,” read 3,903 dollars. Also in report from St. Philip’s for 52, read 53 Sundays.

Erratum.—In the 4th page of the 21st Annual Report of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, in the 5th line the reader is requested to strike out the words “the blessings of,” which ought not to have been there. Also, in 30th line for “fear” read *peace*.

Society for the Advancement of Christianity in South-Carolina.—In the twenty-third Annual report, just published, the Trustees say “they are affected with gratitude and wonder at the goodness of God, in so greatly prospering its design, and making it, more and more, the instrument of good to his Church and people. They consider no fact more perfectly unquestionable, than that this Society has really attained the object of its institution, to a very honorable extent. Perhaps, the expectations of its founders, however sanguine, have been exceeded.”

“From the origin of the Society, Mr. Simons had served it, as its Vice-President, until the last anniversary; when, at his own earnest desire, he was excused from serving longer, and another elected in his stead. They who shared with him, for so many successive years, the business of the Society, will not forget the value of his presence with them, in administering counsel, invariably wise and judicious, and always contributing, by his bland and courteous deportment, to the harmony and reciprocal satisfaction of all. Arrived now at fourscore years, and bending under their weight, he retains his place in our affections, as one whom we were always bound to honour for his virtues, and the bright example of whose upright, religious and benevolent life, we would not have forgotten. May the peace of God which passeth all understanding, be always with him!

The Library contains 1895 volumes, 122 having been added during the year, besides Rev. Dr. Purcell’s library 545 loaned the Society. Life members 4, and annual members 26, have been added since the preceding anniversary. The sum of nearly \$2000 had been realized from the sale in England of Bishop Dehon’s Sermons.

Extracts from the reports of the Missionaries.—Rev. Mr. Fowler’s at Christ Church: “Nothing softens men’s hearts, and so much promotes love and unity among them, as going to Church on Sundays, and constantly joining in the public worship of Almighty God, the common Father, as well as the Creator of mankind. I speak from my own observation in this matter. I have seen the most bitter enemies melted down into the warmest friends, by meeting together at God’s house, a few times; and that not for a moment, or a day, or a year, but till death closed the scene with them, and lodged their happy souls, as I had reason to believe, in Abraham’s bosom.”

“Three gentlemen, whom I mentioned in my last report, I have the

pleasure to say, continue their exertions in the service of the Church here, and I feel myself under great obligation to them for their assistance in catechising the children. Such friends to the minister, are like fuel to fire; they raise a flame from the spark of zeal, which otherwise might be just discernable, but would occasion no warmth in the hearts of the community."

The Rev. Mr. Marshall, at Cheraw: "On Wednesday of every week, I have held a school for the poor in Marlborough District, 8 miles from Cheraw. I commenced teaching in August last, and have continued to this time; from 15 to 20 scholars usually attended. They are uncommonly ignorant. I found only 2 out of 20 who knew the Lord's prayer; not one knew the commandments, and most of them declared they never heard of them. I generally gave most of the scholars a portion of Scripture to commit to memory, and explained it to them; very few had bibles. I have furnished them with bibles, prayer-books and tracts. It affords me the greatest pleasure to instruct such needy creatures. Through the blessing of God, I trust my humble efforts will greatly promote their present and future welfare, and I am led to believe that our Church will be benefited, as my frequent intercourse with that class of people, has already removed many prejudices which they had against us as Episcopalians. I have been profitably engaged in teaching a large number of coloured people every Sunday evening (candle light) at the Church. I generally go through the evening service with them, and explain a portion of Scripture. Not one being able to read, the coloured people have found it difficult to join in our service. I in a great measure remove the difficulty, by accustoming them to repeat all the prayers after me. I also shewed them when to respond." "I am happy to state that there is strong prospect of a Church being soon established at Society Hill. Seven families are attached to our Church, and there are prospects of several other families who will also contribute to the support of the Church. They are about to select a lot for the Church, and a subscription to erect a Church is commenced. When I was at Society-Hill lately, \$1070 was subscribed."

Monument of Bishop Hobart.—The monument occupies a recess in the west end of the Church, which has been formed with that view by taking away the large Gothic window, and carrying up the wall in such a manner as to admit a strong side light upon the monument itself. This arrangement is peculiarly happy, and brings out into bold relief all the more prominent parts of the figures.

The monument is of the finest Canara marble, a solid block, and happily free from veins which sometimes disfigure the finest works of the chisel. Its whole height is 20 feet, that of the figures about 7, and in the highest relief, which is admitted by the rules of art. The subject, though allegorical, has yet all the simplicity and truth of nature. The sinking head of the dying Christian is supported by the left arm of a female, who, by her right hand pointing to the cross in the heavens, is at once recognized as emblematic of reli-

gion, or rather Christian faith. On the knees of the Bishop lies the open bible, to some promise in which his right hand seems directed, while his left, falling in all the feebleness of disease, indicates that that hour is come, when its promises alone can comfort. From the cross, in the meanwhile, beams a glory which, coinciding as it does with the rich coloured light from the southern window, diffuses over the whole, a glow that seems to partake less of earth than heaven. The conception accords beautifully not only with the character of a dying saint, but with the actual circumstances of the Bishop's death.

One of his last earthly requests was to be raised, that he might behold the glorious sun—and among his dying words were these: "bear me witness, I have no merit of my own. As a guilty sinner I go to my Saviour, casting all my reliance on him—the atonement of his blood."

Beneath this chancel rest the mortal remains of

JOHN HENRY HOBART.

Rector of Trinny Church in this City,

Bishop of the Protestant Episcopal Church in the State of New York;

Born in Philadelphia, September XIV, MDCCLXXV.;

Died, during a visitation to the western parts of his Diocese, in Auburn,

Sept mber XII, MDCCCXXX.

The Vestry, in behalf of the associated congregations of Trinity Church,

Have caused this monument to be erected,

In memory of the public services, private virtues, and Christian graces,

Of their beloved and lamented

PASTOR;

In testimony of the respect for the wisdom,
energy and piety of their revered

DIOCESAN;

In honour of the faithful and valiant

SOLDIER OF CHRIST,

Who on all occasions stood forth the able and intrepid

CHAMPION OF THE CHURCH OF GOD.

Churchman.

Religion in the West.—The Rev. Mr. Flint, in a late work, gives the following melancholy statement: "One general trait appears to me strongly to characterize this region, in a religious point of view. They are anxious to collect a great many people and preachers, and achieve, if the expression may be allowed, a great deal of religion at once, that they may lie by and be exempt from its rules and duties until the regular recurrence of the period for replenishing the exhausted stock. Hence much appearance and seeming—frequent meetings, spasms, cries, fallings and faintings—and what I imagine will be a new aspect of religious feeling to most of my readers, the religious laugh. Nothing is more common at these scenes than to see the more forward people indulging in what seemed to me an idiot and spasmodic laugh, and when I asked what it meant, I was told it was the holy laugh!"

But in these same regions, and among these same people, morals, genuine tenderness of heart, and capacity to be guided either by reason, persuasion, or the uniform dictates of the Gospel, was an *affecting desideratum*.

Cincinnati Presbytery.—At a meeting held on the 2d of January, a committee was appointed "to write a pastoral letter to the Churches calling their attention to the evil effects of an unsettled ministry, and the importance of returning as speedily as possible to the true Presbyterian ground of settled pastors, instead of stated supplies, and evangelists."

Observance of the Lord's Day.—This is a matter about which are employed the minds of English Christians with a good deal of solicitude. And though put down in this country, as an improper subject for legislation, it has there, been laboriously investigated by a Select Committee of Parliament; and an able report has been made, recommending further enactments to secure it, and declaring that this "observance may be considered to afford the best test of the degree of moral and religious feeling pervading the community."—They define the objects to be attained by legislation on the subject to be, "first, a solemn and decent outward observance of the Lord's day, as that portion of the week which is set apart by Divine command for public worship; and next, the securing to every member of the community without an exception, and however low his station, the uninterrupted enjoyment of that day of rest which has been in mercy provided for him, and the privilege of employing it, as well in the sacred exercises for which it was ordained, as in the bodily relaxation which is necessary for his well-being, and which, though a secondary end, is nevertheless also of high importance."

In the prosecution of their inquiries on the subject, the Committee obtained a mass of interesting evidence in relation to the causes, which most frequently produced the desecration of the Sabbath, the degree of attention now paid to it in England, and the best means of securing its observance. *Intemperance*, and the multiplication of tipling houses are mentioned as the chief causes of its more open violation.—It was said in evidence, that "by the middling classes, greater attention is paid to the duties of the Lord's day than was paid thirty years ago," and that with those of the lower classes, who have the benefit of the system of national education, or are accommodated with sittings in places of public worship, there was a considerable improvement.—In addition to legislative enactments to prevent its violation, the establishment of Sunday schools, and the opening of free Churches in large towns especially, were strongly recommended.

On the latter point, the testimony of Bishop Bloomfield, as contained in the following paragraph, is very decisive, and full of encouragement to those in our own country who are engaged in the support of "City Missions."

"Can your Lordship state from your own experience, either as a private clergyman or as a Bishop of the two most populous dioceses in the kingdom, what has been the effect of the inadequacy of Church room upon the moral character of the people in any part of such diocese?—Perhaps the evil effect of a want of Church room may be most correctly estimated by the good effects which have

resulted from the erection of new Churches; as far as my own inquiries have extended, the erection of a new Church in a populous neighbourhood, and the consequent provision made for the education of the children of the poor, has always, and that rapidly too, improved the moral complexion of the whole vicinity; the attention of the people has been forcibly directed to the observance of the Lord's day; they have had the business of religion brought home to their doors, and enforced upon them not only by the public duties of the Sabbath, but by the personal inquiries and conversation of their minister; *they have learned to take a pride in their own Church, and in considering themselves members of a congregation, inhabitants of a certain district, objects of interest, and comparatively of importance.* I could mention a Church in my own neighbourhood, near London, which was erected in a spot which was formerly remarkable for noisy and riotous conduct on the Lord's day: the character of the place is entirely changed, the Church fills, and the very persons who strongly opposed the erection of the Church, have since subscribed liberally for its decoration."—*Gambier Observer.*

Paris City Mission.—It appears the example in our country, as to City Missions is followed in Paris. These extracts from the address, (for which, we are indebted to the *Churchman*.) will be read with interest. "Brethren,—Our hearts have been stirred within us, seeing that thousands who are entitled to our sympathy by the common ties of humanity, and more, by the bond of citizenship, are wholly given to idolatry, viz. "the lust of the flesh, the lust of the eyes, and the pride of life," (1 John ii. 16.) the base anti-trinity which high and low, rich and poor, learned and unlearned, worship. We know that though the Gospel be preached among us, and though the Lord has blessed, and is blessing it to many; there are numbers who hear it not—who will not come to hear it. We know that there are multitudes who never enter a place of worship; and many more who never approach within the gospel's sound. Being fully persuaded that God would have the gospel to be preached to every creature; and bowing to the command enjoined upon the apostles, Christ's accredited ambassadors, that they should go and preach it, we to whom it has been brought, have associated ourselves into a society, and are desirous of associating with us all the disciples of the Lord in Paris, for the purpose of rendering it possible that this command be obeyed to the very letter in this city.

Brethren, we contemplate great things; and going forth in the spirit of faith and love, we anticipate abundant success. We hope to be made instrumental to the awakening the sleepers, to the arousing the careless, to the reclaiming the profligate, to the inspiring a good hope in those who are living "without Christ, without hope, and without God in the world," in a word, to be the instruments in the hand of God, of carrying salvation from the guilt and power of sin to those who are "led captive by Satan at his will."—p. 1.

From the "Instructions to Visitors."

Endeavour to get into conversation with them on religious subjects. Gently and prudently lead their attention to the concerns of their souls; and when it may appear convenient, read a portion of the Scriptures, and offer such plain and practical remarks as you may consider suitable. Endeavour to impress upon their minds the value of the Holy Scriptures, as a message of mercy to sinful man; the importance of the Sabbath, and the obligation on all to observe it. Point out to them, as occasion may require, their relative duties, as they stand connected in life; and faithfully, but prudently, reprove open vice, when you see it manifested—such as swearing, intemperance, and profanation of the Sabbath. Let particular attention be paid to the young, the aged, and the sick; and avoid encroaching upon the necessary occupation of the families you visit, and use your endeavour to get the children in your section to attend Sabbath Schools.

The Scriptures Valued.—In the library of the late Dr. Williams, at Red-cross-street, London, there is a curious manuscript, containing the whole book of Psalms, and all the New Testament, except the Revelation, in fifteen volumes folio. The whole is written in characters an inch long, with a white composition on a black paper, manufactured on purpose. This perfectly *unique* copy was written in 1745, at the cost of a Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which "are better than gold—yea, than much fine gold."

Theatrical Entertainments.—The following statement from a London paper, exhibits a great decline in the attendance upon one of the principal Theatres in that city. Whether it be owing to an increasing belief of their immoral tendency, or to the fact that they are regarded as too vulgar for the taste of the higher classes, we cannot say. Probably both causes have had their influence.

Receipts of Covent-garden Theatre, 1809-10, £77,575 6s. 4d. 1810-11, £98,110 4s. 8d.—1830-31, £42,248 14s. 4d.—1831-32, £43,318 19s. 11d.

NEW PUBLICATIONS.

God's Visitation, its reason and use. A Sermon, preached on the Day of Humiliation and Prayer, (August 1832) by the Rev. W. R. Wittingham, Rector of St. Luke's, New York. Published by request.—That our readers may participate in some degree in the valuable instruction and pious meditations suggested by this talented, sound, reasonable and interesting discourse, we make the following extracts:

"Doubtless, Christian hearers, the aspect of our times, to the few who can rise above the mists of prejudice and self-satisfied security, is awful. The history of our race affords no example of so many and so great changes in its general condition—its divisions—the relations of its several parts, as the past half-century has witnessed; and yet they seem to be but beginning."

"In the south, the muttering thunders of discontent give too plain forebodings of a storm—how lasting, and of what mournful power, who dare prognosticate?"

In the meanwhile, what is the spirit of the people? what the resources of their rulers? What redeeming considerations do they afford us? What earnestness of success, in spite of gathering dangers?—Alas! alas! to the patriot, few and feeble; to the Christian, none!—While party spirit and sordid aim of self-interest rule, what can the patriot hope? While the providence of God is scoffed at, or forgotten, or, still worse, made the base pretence of partizans; while his power is set at bold defiance, with impunity; while his institutions are held as mere customs, 'more honoured in the breach than the observance'—what can the Christian look for, but tribulation, wrath and anguish?"

"Blessed be He who has commanded us to look to Him as children to their parent, when His thunders roll and His lightnings flash around us! He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord; is the prophetic declaration of his word, bearing on its very face its destination for our use and comfort. Taught by our Redeemer when we pray to call God 'our Father,' shall we not act in the belief of the truth which our words express? Shall we not go to Him with child like confidence for shelter and support when He is shaking terribly the earth, and men's hearts fail them for fear of His judgments? He has even condescended to assure us that while not a sparrow falleth to the ground without Him, we should have no fear, being of more value in His sight than many sparrows; and to bid us ask, that we may have, and seek, that we may find."

"WHY IS GOD DEALING THUS WITH US? and HOW SHALL WE TURN HIS VISITATION TO DUE ACCOUNT?"

WHY IS GOD DEALING THUS WITH US? Notwithstanding all that I have said concerning our inability to ascertain the retributive character of particular providential dispensations, I have no hesitation in answering plainly and boldly, FOR OUR SINS—for our sins as a nation, and for our sins as individuals."

"Knowledge, like those other mighty elements of power, fire and vapour, may and will do fearful mischief if not applied to its true purposes. Satan once made it his engine for the infliction of a deadly wound on our whole race, and he has never relinquished its employment for his ends. Is the thirst for knowledge, so characteristic of the American, quenched with the pure waters of truth? Are any measures taken to supply them? Alas! what a computation might one of those pure intelligences who look with wonder at man's errors from their superior spheres—what a computation might he make of the starveling care and maintenance bestowed on education; not the quackery of some new scheme of ever-changing, never perfected improvement, but the training of mind and manlihood; from our public resources, by our public men! It must be written down against us as a sin of no light grade, that our rising millions, hungering and thirsting for intellectual nourishment, have no adequate sources of supply—are crammed with the trash of lucre loving novel-venders, and poisoned with the drivellings of polluted fiction-writers."

"Living even on a small scale, beyond the income. Does not this sin—for surely, with all its attendant train of evils, it is sin, and SIN OF NO LIGHT GRADE!—does it not pervade almost every class of society? Is it not ruining the prospects of our young merchants, tradesmen, mechanics? Breaking down the barriers of good faith? Even, to some extent, tainting our national character in the estimation of men of other lands? If it be not so, then have general report and my own small experience egregiously deceived me. If it be—are we not loudly called on, by private influence and individual reformation to blot out so black an item in the charges against us as a nation?"

"But above all, brethren, utter DESTITUTION OF A RELIGIOUS SPIRIT is a crying sin, for which, as a people, we must render an account. It pervades the establishment, the institutions, the conduct of our government; the tenor of our public acts, the spirit of our public prints; every thing by which we can be known as a people, to our fellow nations, and produce an impress on the character and destinies of the race. Far be it from me, so much as to harbor a wish for the violation of the great principle of our Constitution—equal toleration, equal rights, equal influence, proportioned to real weight and numbers, for all professions of religious faith! And though the Gospel of our Lord Jesus Christ be the true, the only source of all solid, lasting peace and prosperity, I would not even murmur a re-

gret that this great principle renders even *its* exclusion necessary: its influence needs no strengthening by the arm of civil power: like the lowly violet, it flourishes best, and sheds its sweetness in most profusion, when left to bloom in solitude and shade. But *there are* truths, which nothing can excuse us from avowing and asserting; truths which, if we were wise, we should make the palladium of our strength, and which we must avow and cherish, and bind on the forefront of our civil polity; the BEING—PROVIDENCE—and HOLINESS OF THE CREATOR. Wo to the community where they are utterly unrecognized! And alas for us, that it is so nearly the case in ours! There is no social tie which does not derive from them its strength; no check on the evil passions and elements of discord which borrows not his power from them. Yet how slight is their admixture in our public acts! How completely are they wanting in the spirit of our legislation and national procedures!

"When wickedness bares its front in high places, do we wither it with the indignant frown of virtuous disgust? Not, brethren, that I would sanction clamorous, overt acts of opposition! Of what we have already, perhaps, too much. But there is the silent influence of multitudes, each in his own place and station, bearing testimony against sin: there is the resistless force of joint effort to discourage vice and destroy the instruments of corruption. These we *might* expect from Christians? Yet, where shall they be found? Considerations of convenience, of profit, of temporary quiet, are allowed to stand between us and the straight path of rectitude, and we aid dishonesty, and impurity, and infidelity, by refraining from disapprobation. We have reason Christian hearers, to join in the solemn business of this day in the spirit and with the words of Ezra,—*O my God I am ashamed, and blush to lift up my face to thee, my God; for since the days of our fathers have we been in a great trespass unto this day; and behold, we are now before thee in our trespasses; and we cannot stand before thee, because of this.*"

"Heart could not form, nor tongue express a more comprehensive wish for our country, than that the glorious Gospel of the blessed God might thus flourish in it; that it might be universally esteemed, embraced, obeyed; that the hearts of the rulers and of the people might be turned to the Lord as the heart of one man, and the kingdom become the Lord's and his Christ's. *Happy is the nation that is in such a case! Yea, blessed are the people who have the LORD for their God!*"

The Protestant Episcopal Pulpit.—On more than one occasion (if we mistake not) this well conceived and happily executed work has been brought to the view of the readers of the Messenger, and recommended to their patronage. It surely must be an object with the members of our Church to have for their perusal and that of their children and friends, the Sermons (probably the best written by them) of the Bishops and other prominent Clergymen. The number for January 1833, contains sermons by Bishops White and H. U. Onderdonk, and an engraved likeness of the former. We must say in candour that the picture of Sully engraved some years ago, we greatly prefer to the present. The engraving appears to be very well executed, but the likeness is not so true or interesting as those in two engravings published heretofore. We should prefer that those who have never seen that distinguished man should form their idea of his meek, dignified, intelligent face and mien, from pictures taken in less advanced life. The new picture appears to us less than flattering.

An Apology for conforming to the Protestant Episcopal Church, contained in a series of letters, addressed to the Rt. Rev. B. T. Onderdonk, D. D. Bishop of the Diocese of New-York. By Thomas S. Brittan. Swords, Stanford, & Co. New York, 1833.—Nothing is more remarkable (says the Episcopal Watchman) in the progress of the Episcopal Church in this country, than the numerous accessions to its ministry from other denominations. It would scarcely be going beyond the truth to say, that one half of the clergy now serving at our altars were educated in the principles of dissent, in some of its forms. What has led them to break through the trammels of early education: to conquer inveterate prejudices; and finally to give a preference to the religious society which was once the object of their aversion, would form a curious subject of enquiry, could it be pursued in a number of individual cases. In one, it would probably be, the decent, sober, impressive offices of devotion as they appear in our weekly services; in another, the safe-

guards they throw around orthodoxy, and their visible influence in promoting a steady, uniform adherence to the faith once delivered to the saints; in another, the even tenor held by the Church, while all around is agitated by the rage for innovation, and *Finnegism*: in another, the desirableness of its government, considered merely on the footing of expediency; and in another still, the irrefragable claims of its ministry to an apostolic origin—claims, which have never been brought fairly into dispute, without opening the eyes of many to behold what never met the visual ray of Dr. Millar, while poring over the historic page of the Fathers.

—So thick a drop serene
Had quenched his orbs, or dim suffusion veiled.

Whatever the cause may be, the fact is indisputable, that the conversions are numerous, and all on one side. Can we resist the conviction, that there must be something peculiarly attractive to candid minds—some sterling quality in the Church to produce a result so uniform?

The Letters of Dr. Cooke contain an elaborate defence of Episcopacy: those of our present author, Mr. Brittan, are more comprehensive, displaying other grounds of preference. Episcopacy, considered on the ground of expediency—sanctioned by the institutions of Judaism—admitted by Presbyterians to have existed very early—attested by the Fathers, and sustained by Scripture; under these heads, the author exhibits his reasons for leaving the Dissenters in England, and attaching himself to our communion. A Letter on the preference to be given to Forms of Prayer in general in public worship; and another on the merits of the American Episcopal Liturgy, comprehend the author's views on these topics. Altogether, they constitute a brief and popular treatise, of something less than 150 pages, which we cheerfully recommend to such as have not the time to devote to more elaborate works.

As a specimen of the author's style, we make an extract:—

"Whatever may be the state of my head, I trust I have an honest heart; I was early taught to despise duplicity, and I hope I almost instinctively revolt from it, but when I found this author, because it would serve his turn against Episcopalians, denouncing the shorter Epistles of Ignatius as spurious productions; and, at the same time, in another book which lay before me, found that the same man, because it would serve his purpose against the Unitarians, vindicating the very same Epistles of Ignatius as genuine; I say, when I saw this, I felt that he could hardly claim my confidence; I could not repress the risings of honest indignation. If this be not verifying the old fable of blowing hot and cold with the same mouth, what is? I was convinced that whatever powers of reasoning he might possess, he was deficient in that candour and consistency which would alone command my respect; that however I might view him as a subtle and wily sophist, I ought not to regard him as a sound and honest reasoner."

"Fully am I aware that the majority of Presbyterians have never examined impartially both sides of the question. I speak from experience. Never, till my arrival in this country, had I fully done so myself. I have conversed with many of the laity among Presbyterians in this country, who have read the works of the Presbyterian advocates referred to in these letters, and who have told me how triumphantly they refuted their opponents, yet not one of whom upon seriously questioning them, but admitted to me they had never read a single work on the opposite side. Perhaps I should not err, if I said also, that very many of the clergy, in this respect, closely resemble them.—And this I say, not by way of reproach to them, for well I know they consider (as once the writer did,) that it would be time lost to examine the arguments adduced by the opponents of a system which they fully believe to be divinely instituted; they act from the deep convictions of their consciences. Whilst, then, I also most conscientiously withdraw myself from their communion, still will I enshrine their names in my heart,—I will hail them as my fellow Christians,—I will rejoice in their success in winning souls from the common enemy, and directing them to Christ, as the alone Saviour, I will take as mine, the motto of an ancient bishop:—

"IN NECESSARIIS, UNITAS; IN NON NECESSARIIS, LIBERTAS; IN OMNIBUS, CHARITAS."
"In things necessary, unity; in things unnecessary, liberty; in all things, charity."

Chipewyan Bible.—The following information respecting the progress of Dr. James in translating the Bible into the Chipewyan language is from an Albany correspondent of the *American Revivalist*—*New-York Observer*.

"Within the last ten days I have made the acquaintance of Dr. Edwin James, Surgeon in the United States Army now stationed here and at the United States Arsenal, near Troy. He is a most interesting man; and is rendered more so not only from the circumstances in which he now appears, but also from those in which he has been placed in former periods of life. He was surgeon and botanist to the expedition which visited the Rocky Mountains under Major Long, in the year 1820, and wrote the narrative of that undertaking. Since that time he has been stationed at various posts. One year ago he was at Mackinac, and was greatly instrumental in producing the great moral and religious reform at that post, the account of which has so much delighted and cheered the hearts of Christians in this country and in Europe. But his great work, and that which will give his name to immortality, and I doubt not prove his richest crown of rejoicing in the day of the Lord Jesus, is his translation of the Scriptures into the Chipewyan language, and the formation of a Grammar of that tongue. This labour he mostly performed at Mackinac, and he is now printing the Grammar and the New Testament in this city. He very obligingly showed me his manuscripts a few days since, and I can truly say, I was filled with surprise at the magnitude of the work. He has written the English in one column, and the Indian translation in another, so that the whole New Testament has been written twice over. The copiousness of the language almost exceeds belief. He told me yesterday, that he had already ascertained above five thousand variations to one single verb, and yet his list of them was not complete. These variations are formed by affixes and suffixes, and each express some different idea from a previous one. The whole New Testament is translated, and a part of the Old. This last he is now completing.

The language is understood by fifteen distinct tribes; and is indeed the common or general language of the north-west and north; being used by the traders in their intercourse with the Indians, more generally than any other. When therefore, this translation shall be published complete, the various nations around Lake Superior, at the Athabasca Lake, around Hudson Bay, and probably by a very little change, the clans which visit Bear Lake, the Copper Mine River, and even the Ice Cape will be able to hear in their own tongue the wonderful works of God."

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Librarian acknowledges the following donations to the Library—

By Peter J. Shand Esq.—A Plain Method of Christian Devotion; laid down in Discourses, Meditations and Prayer, translated and revised from the French of M. Jurieu, by William Fleetwood, D. D., late Lord Bishop of Ely: the 29th Edition, 12mo. London, 1755.—The Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon Paraphrased. By the Right Rev. Father in God, Simon, late Lord Bishop of Ely. 2 vols. 4to. London, 1710.

By the Rev. Dr. Dalcho and Rev. A. Gibbs—A number of Pamphlets.

By Messrs. Swords, Stanford & Co. New-York—Characters and Incidents of Village Life, mostly founded on fact, intended for the Religious and Moral Instruction of the Poor, &c., by Mrs. Bowles, of Bromhill Rectory. 18m. New-York, 1832.—An apology for conforming to the Protestant Episcopal Church, in a series of Letters addressed to the Right Rev. Benjamin T. Onderdonk, D. D. Bishop of the Diocese of New-York. By Thomas S. Brittan. 12mo. New-York, 1833.

CALENDAR FOR APRIL.

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|-----------------------------|---------------------------------|
| 1. Monday before Easter, | 8. Easter Monday. |
| 2. Tuesday before Easter. | 9. Easter Tuesday. |
| 3. Wednesday before Easter, | 14. First Sunday after Easter. |
| 4. Thursday before Easter. | 21. Second Sunday after Easter. |
| 5. Good Friday. | 28. Third Sunday after Easter. |
| 7. Easter Sunday. | |